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## ABSTRACT

Because of the increasing ethnic diversity of schools today, accompanied by a rash of racial incidents, some schools are seeking to promote ethnic understanding and appreciation. Chapter 1 provides an introduction to the ethnic changes in the nation's schools. Chapter 2 presents information about ethnic interactions in the schools and focuses attention on how students' and staff members' preconceptions of other ethnic groups influence the social environment of the schools. Chapter 3 highlights some effective approaches to generate cultural appreciation. The final chapter recommends steps that schools can take to alleviate racial tensions through a proactive approach to generating multicultural understanding. Addresses of 11 resource agencies are appended and 22 references and eight interviewees are listed. (SI)

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# CONFRONTING RACISM IN THE SCHOOLS

Thomas E. Hart  
and Linda Lumsden

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# Preface

Over the past year, articles in the mass media have highlighted the fact that racial integration of the nation's school systems has not necessarily produced racial/cultural tolerance and acceptance. Many districts believe that there is no racial prejudice in their schools. Other districts admit to having had racial incidents but consider these as isolated instances in an otherwise integrated, tolerant, and ethnically diverse environment. As this Bulletin points out, however, individuals and systems can be racist and discriminatory yet be unaware that they are acting with an ethnic bias.

Beginning with reference to what has been happening in recent years and identifying various forms racism can take, Tom Hart and Linda Lumsden argue that schools should become sensitized to what constitutes covert racism. With this awareness, administrators, teachers, students, and community members can create an environment that goes beyond putting ethnically different bodies into one building. By drawing on the diverse ethnic resources of individuals from within or outside a community, schools can make students aware and appreciative of the cultures, values, and feelings of their own and other ethnic groups. When this occurs, the school environment will reflect genuine tolerance for and acceptance of other cultures and races.

Hart is an OSSC graduate research assistant and a doctoral student in the Division of Educational Policy and Management at the University of Oregon. He has held a number of chief administrative positions in international and overseas schools. Lumsden is associate editor of OSSC.

Philip K. Piele  
*Executive Secretary*

# Introduction

To be personally identified as "racist" or "prejudiced" would be offensive to the majority of Americans. Legislative and social efforts have been made during the past three decades to enable the diverse ethnic, racial, and religious groups of the United States to live in a nominally integrated society that purports to provide equal opportunity for all individuals. But ingrained social attitudes are not so quickly or effectively altered by legislation or advocacy groups. Citizens who thought that racial integration had been achieved are disturbed by newspaper headlines such as that which appeared in *The Register-Guard* of January 29, 1989: "Eugene Cited for Racial Incidents." The article reports that Eugene, Oregon, home of a major university and generally considered a tolerant community, and Portland "top a list of cities in five Northwestern States suffering the ravages of racial and religious intolerance."

Segregated public schools were banned in 1954 by the Supreme Court in the case of *Brown v. Board of Education of Topeka*. The decades of the sixties and seventies saw numerous educational initiatives designed to provide a quality education for all students regardless of race, sex, ethnic origin, or physical disability. There is no doubt that major changes have been made in curricula materials and in the social dynamic of schools to contribute to a more integrated, aware, and accepting learning environment. However, reports of racially motivated incidents in schools and communities raise the question of how real these apparent gains are. Guadalupe Quinn, who handles the racial justice program for Clergy and Laity Concerned (CALC) in Eugene, believes that some people are reacting against the gains that have been made in interracial or intercultural interaction. They want to reinstate the mores and prejudices of three decades ago. Glen Harvey (1985) states:

Schools are not yet free of discrimination and some evidence suggests that we may be starting to lose some of the gains that were made during the sixties and seventies.

Similar statements were made by a number of people interviewed for this Bulletin.

If we wish to achieve a truly integrated society in both our schools and communities, then school administrators and community leaders must be aware of the many subtle forms racism can take, some of which might not be

readily recognized as racism. For example, one minority teacher who was interviewed as part of the Racial Justice Survey, a study of racism in the Eugene School District, stated that

The most prevalent "incidents" are not directed at individuals, but are expressed during social studies or health classes. These are usually racial stereotypes that are prefaced with "My dad said," or "My mom said." For example, saying that there was disease in the Far East because people lived in dirty houses. (William G. Savard and Alfredo R. Aragon 1989)

A minority community member who was also surveyed in the study said,

There is a pattern of racism that is institutionalized. There is a lot of bitterness and anger in the Hispanic community. The city does not provide adequate funding for programs—people are inadequately trained—no bilingualism for dealing with Hispanics—not planning for affirmative action is racism.

The Eugene School District's efforts to actively confront racism has resulted in a flurry of inquiries from teachers throughout the state of Oregon. Anselmo Villanueva, the district's teacher on special assignment for multi-cultural education, said that since the board released the *Racial Justice Survey Final Report* a few weeks ago, he has been receiving calls from teachers all over the state asking for materials about racism. Villanueva notes that "They say that their district or school doesn't have an anti-racism policy, but they want to do something on their own in their classes to deal with this problem."

Once a school or community is sensitized to what racism is, the next step is to provide the means to cultivate its antithesis—ethnic appreciation. Unfortunately, too few districts take the first introspective step. In a survey conducted by Philip I. Freedman in 1983 of departments of education of twenty-two states and territories, he found that state departments of education exercise little influence in the determination of multiethnic/multicultural education. In fact, at that time only three states had issued comprehensive directives, and their schools' programs varied insignificantly from those in nondirective states. Furthermore, the motives for introducing such programs were primarily to redress racial prejudice and injustice rather than to provide for cultural awareness. This is analogous to treating the symptoms of a disease rather than the cause.

This *OSSC Bulletin* presents a brief sketch of the ethnic diversity of schools today and describes what some schools are doing to promote ethnic understanding and appreciation. Chapter 1 provides an introduction to the cultural diversity that is represented in our nation's schools. Chapter 2 presents information about ethnic interactions in the schools. Attention focuses on how students' and staff members' preconceptions of other ethnic groups influence the social environment of the schools. Chapter 3 highlights some effective approaches to generate cultural appreciation. The final chapter recommends steps that schools can take to alleviate racial tensions through a proactive approach to cultivating multicultural understanding.

# Ethnic Changes in the Nation's Schools

Today's school systems are a product of historical and evolutionary development. It would be accurate to say that today's schools are more reflective of the ethnic mix of their regions than were schools of the past one hundred years or even a generation ago. Schools that once were established to cater to the needs of a cultural enclave, or that prohibited attendance by some racial groups, have been replaced by more ethnically diverse schools. Of course, the extent of a school's cultural diversity depends on its geographical location and whether it is situated in an urban or a rural environment. A larger urban institution may be a microcosm of the world's cultures, whereas a rural school may represent only one or two racial groups.

## Historical Perspective

The definitive turning point for eliminating segregation in the nation's public schools was the Supreme Court decision in *Brown v. Board of Education of Topeka* in 1954. This ruling, in principle, made it illegal for non-white students to be educated in separate schools on the argument that although they were separate, they were equal. (This "separate but equal" concept had been sanctioned in 1895 by the Supreme Court ruling in *Plessy v. Ferguson*. In this case, the Supreme Court upheld a Louisiana law that compelled railway companies in the state to "provide equal but separate accommodations for the white and colored races.")

## Not Just Blacks Encountered Discrimination

Because the issue of segregation has been seen primarily as a black-

and-white issue, people tend to forget that other racial and ethnic groups have experienced legislated segregated education. As Charles Payne (1984) points out,

Native Americans, Mexican Americans and Puerto Ricans, and to a lesser extent Asian-Americans, particularly Chinese, were subjected to the same restrictions as Blacks. It must also be mentioned that many white European groups suffered prejudice and discrimination within the schools. However, there were never specific laws related to educational opportunity that separated them from the dominant group.

Payne cites *Gong Lum v. Rice*, a court decision involving an Asian-American. In that 1927 case, the Supreme Court held that states could exclude a Mongolian child from the Caucasian schools and compel her to attend a school for black children. During the first third of this century, Payne also points out, in many Texas communities the black schools were in better shape than the Mexican American ones. In fact, it was not until the 1960s that protests by Mexican Americans led to schools examining their policies toward them.

Native Americans were in a different position because their many tribes did not have one unified system. According to Payne, these schools "ranged in scope from those of the Cherokee nation to government controlled schools. The latter had as one of their tenets the destruction of the Indian culture." The Cherokee schools, however, when under Cherokee control, achieved a 90 percent literacy rate in their native language and attained a higher literacy rate in English than the white population of either Texas or Arkansas. When control of those schools was transferred to whites after the turn of the century, the quality of education rapidly declined.

### One Person's Experience

Payne gives us a personal glimpse of what he experienced as a student and then as a teacher in a separate-but-equal school district in Mississippi during the 1950s and 1960s.

1. An all black teaching staff, including the principal, but a white superintendent, whom we rarely saw but who still dictated our educational experiences.
2. No libraries, gymnasiums, swimming pools, etc., either at school or in the local community. However, they were available to the whites.
3. Not enough textbooks to go around for an entire class.
4. Our textbooks were hand-me-downs, after having been used for approximately five or six years by the white students. Book cards were pasted on the front and the back of the books. The white students used the front book card and black students the back.

The book card always had *nigger* written in the space for "race."

5. Class size was usually above the thirty-to-one ratio. . . . During my first year of teaching, there were 82 students in my first period seventh and eighth grade mathematics class.
6. Even though bussing was practiced for practical reasons. . . blacks always were given the old worn-out buses. Hence, on school related trips, such as athletic events, the buses would break down and students either spent the night or long hours on the road.

Although matters should have changed with the *Brown* decision, there was no rush to carry out the ruling until 1969 when, in *Alexander v. Holmes*, the Court declared that dual school systems had to be terminated and unitary systems established. It was only then that many school systems, particularly in the South, started desegregation.

As a result of the integration of minority groups into mainstream education, there have been positive academic results. For example, Glen Harvey notes that

high school graduation rates for black students have risen substantially (from 60 percent in 1970 to 70 percent in 1980) . . . Standardized achievement scores of elementary and secondary school black children are improving . . . Some of this country's notoriously racist school systems have successfully desegregated, to the benefit of all community members.

## Demographic Changes

Frances Sonnenschein, director of the national education department of the Anti-Defamation League (address listed in the appendix, sees a relationship between a resurgence of racism and recent changes in the racial composition of American schools. A recent article in *Education Week* cites statistics provided by Sonnenschein, who states that "the number of legal immigrants entering the United States between 1981 and 1990 will equal or surpass the 8.7 million that arrived between 1901 and 1910, the historic high mark for immigration to this country" (Debra Viadero 1989).

By the year 2000, predicts Sonnenschein, one in every three students in the U.S. will be a member of a racial or ethnic minority. "Schools around the country—even suburban schools and schools in the oddest, most out-of-the-way places—are getting infusions of Hmong, Vietnamese, Chinese, and other ethnic groups." She believes that in many parts of the country, racial tensions have escalated as students are being exposed, often for the first time in their lives, to a variety of cultures other than their own. "Every time there are new immigrants," notes Sonnenschein, "there's a rise in racist beliefs and prejudice."

In the report *All One System: Demographics of Education, Kindergarten through Graduate School*, Harold Hodgkinson (1985) noted that

California now has a "majority of minorities" in its elementary schools, while Texas schools are 46% minority, and half the states have public school populations that are more than 25% nonwhite, while all of our 25 largest city school systems have "minority majorities."

In a study conducted by the Council of the Great City Schools, Richard Green and others (1987) confirmed that a significant shift is occurring in the racial composition of large urban school districts. According to the report, in the twenty-five largest urban school systems in the U.S., 75 percent of the population now are students of color—whether black, Hispanic, Asian, or other minority.

Hodgkinson (1987) predicts that "by the year 2000, one-third of the U.S. population will be minority, and youth will be 40 percent minority."

### Racism Persists

Although our schools are becoming more racially and culturally diverse, changes in the composition of the student population are not always readily accepted. Harvey cites a NAACP Legal Defense and Educational Fund report that found that the number of suits brought against segregated and resegregating schools *increased* during the years 1980-85. Similarly, several people interviewed for this Bulletin mentioned that over the past few years students (of all races) have been increasingly reporting racial incidents to teachers and administrators. Whether these incidents are actually increasing or students have become more sensitized to such comments and are not willing to let them pass is not clear. Whatever the explanation, some districts are taking steps to make students aware that real problems exist and that something should be done. In the Eugene Public Schools, Superintendent Margaret Nichols sent a letter to all students on February 12, 1988, about a month after the district had commemorated the birthday of Dr. Martin Luther King, Jr. In the letter she wrote,

I have to wonder about what all . . . [the celebrations] . . . meant when I know that nearly every day since then some black student in this district has been called "nigger" by another student. And it isn't just black students who are being mistreated. I can tell you many stories about the terrible things people have said and done to other minority youngsters in our schools, and to those who are handicapped or different in some other way.

Most people can readily identify obvious manifestations of racism. Before we can hope to eradicate racism, we must learn to recognize the subtle as well as the blatant forms that it may assume. The following chapter addresses some of the less obvious forms that racism may take and points out the danger of viewing other cultures with an ethnocentric bias.

## Recognizing Racism and Reducing Ethnocentrism

Today's schools are substantially different in ethnic composition from those of a generation ago. Legislative desegregation coupled with the waves of immigrants from ethnic groups scarcely represented even in major cities two decades ago have brought about an ethnic and racial mix unparalleled in the history of American schools. Because of this mixture, David S. Martin (1985) encourages teachers to be aware of the tendency for people to regard cultures other than their own in a negative light, and the ways in which local communities and curriculum materials may promote subtle biases toward members of minority groups in the classroom. Multicultural education can play a role in reducing ethnocentrism and more subtle, as well as overt, forms of racism.

### What Is Racism?

The Council on Interracial Books for Children (see address in the Appendix) has prepared *Definitions of Racism*, a four-page pamphlet that provides some insightful quotations and comments on what constitutes racism. For example, racism is "any attitude, action or institutional structure which subordinates a person or group because of their color . . . . Racism is not just a matter of attitudes: actions and institutional structures can also be a form of racism." And "Power + Prejudice = Racism," because "racism involves having the power to carry out systematic discriminatory practices through the major institutions of our society." This happens when "whites use power to perpetuate their cultural heritage and impose it upon others, while at the same time destroying the culture of ethnic minorities."

### Subtle Manifestations

The above quotations should not lead us to think that such descriptions could apply only to a Nazi-inspired covert movement. Subtle forms of discrimination exist in schools today, and unless one is a minority student or sensitive to them, they may be missed entirely. Like many other schools, Falls Church High School (Virginia) is experiencing "subtle and overt acts of prejudice that educators say are on the rise among the nation's young," states an article in *Education Week* (Debra Viadero 1989). In the article, Eric Smith, a black senior, admits experiencing subtle forms of prejudice that usually go unnoticed. He explains, "With the white kids, you can go up to them and talk to them and they'll talk to you. But when their friends come up, it's like they don't want to know you." Other minority students in the school say that members of their racial or cultural groups who "act white," that is, who conform to middle class norms and standards, are accepted more readily by white students.

Harvey mentions research indicating that minority children receive less praise and more criticism and are asked to make comments in class less frequently. Moreover, "many textbooks still used in schools," he says,

perpetuate racist and sexist stereotypes, underrepresent minority and female accomplishments, and provide too few role models to girls and minority children. This negatively affects children's understanding of themselves and others.

Minority students are overrepresented in special education programs or in programs that train students for low status occupations. A disproportionate number of minorities have less access to microcomputers because they attend schools in lower socioeconomic areas.

Some racism is the result of misguided good intentions or simple ignorance. For example, it would be racist if a teacher were to say to students who were Native Americans, Chicanos, or Asians, "For your own good, you will be punished if I ever hear you using any language other than English in class." Curriculum content is racist when it assumes cultural understanding that is foreign to someone who has had to develop a different culture to survive with the rats and the roaches in an inner-city ghetto. Textbooks show racial bias when they teach that Columbus "discovered" America and the pioneers "settled" the West, or when they have chapters on "The Black Problem" or "The Indian Problem" but not on "The White Problem." The Council on Interracial Books for Children (1986) would have us think for a moment from the following ethnic/cultural perspectives:

- Black is being told you must "earn" the rights that are guaranteed to all U.S. citizens by the U.S. Constitution.
- Indian is learning in school that your country was "discovered" by Christopher Columbus.
- Chicano is learning in school that the pioneers "settled" the West 200 years after your ancestors were living there.

- Puerto Rican is wondering why white tourists get brown on your island's beaches while you get pale in a mainland ghetto.
- White is having two Black students in your school and saying you're integrated.

With tongue in cheek the council's pamphlet defines a southern style racist as "someone who allows Blacks to live close as long as they don't get 'uppity'," and a northern style racist as "someone who allows Blacks to get 'uppity' as long as they don't live close."

According to Guadalupe Quinn of Clergy and Laity Concerned, many people do not recognize that an apparently normal situation can demonstrate the existence of racism. For example, people might state with pride that there is no racism in their pleasant community. But if you ask what percentage of the population is nonwhite, and you learn it is less than 5 percent, you are forced to wonder, "What about this pleasant little community is so unattractive that so few people of color live there?" In communities like that, people develop stereotypes of other racial or cultural groups and fail to recognize that individual members of groups do not fit the stereotypes. The primary way that children growing up in such communities learn about other groups is through multicultural education in the schools. In that setting people with different ideas and from different cultural backgrounds can let students know what it is like to grow up black or Chicano or Asian. Such exposure helps to sensitize students to what it means to live as part of a minority group.

Some relevant research findings about racial prejudice are itemized by Glenn S. Pate (1981) as follows:

- Facts or information about another group are not sufficient to change attitudes.
- Class prejudice may be stronger than racial or religious prejudice.
- An individual who has a high degree of self-acceptance will likely have a low degree of prejudice.
- Students who work in interracial learning teams develop positive attitudes and cross-ethnic friendships.
- The cognitive, affective, and behavioral components of prejudice are not necessarily related.
- Films and other media improve students' attitudes.
- Social contacts may reduce prejudice under certain conditions.

### Surveys to Identify Racism

With the above considerations in mind, district educators could survey members of the district to assess the racial climate of their schools. For example, Norma T. Mertz (1982) presents a "*Quick and Dirty Form*" for *Looking for Racism and Sexism in Your School*. Respondents answer "true"

or "false" to fourteen statements, such as the examples below:

In the cafeteria, and in other places where students congregate on their own, black and white students tend to congregate/segregate themselves on the basis of race.

There are "college preparatory" classes which are almost all white.

There is no black principal of a majority white school.

Student government representatives and officers are disproportionately one race in comparison to their numbers in the school.

The next step is to assess how many "true" responses were recorded and determine whether, in light of those responses, the district can consider itself nonracist or nonsexist. The statements "represent conditions which signal the observer, particularly the outside observer, to probe whether or not racism and sexism are operating."

A similar *Equity Profile*, published by the Northwest Regional Educational Laboratory's Center for National Origin, Race, and Sex Equity (the address is listed in the Appendix), is available from the Eugene School District's multicultural education office. It consists of a series of statements that the respondent rates on a scale of 1 to 5 (1 indicating "never true" and 5 indicating "always true"). The statements are divided into sections, depending on whether they relate to administrators, teachers, students, or everyone. For example, administrators "make sure that all visuals in the school reflect human diversity," or are "diligent in carrying out state and federal mandates for nondiscrimination in the areas of race, sex and national origin in all school programs and activities." Teachers "teach students about stereotypes and prejudice and how to recognize the bias that may exist in the materials they use in school" and "attempt to use role models of both sexes and of different ethnicities when bringing resource people into the classroom." Students "appreciate personal differences in people" and "know how to recognize bias and how it limits and demeans people." And finally, everyone makes "a conscious commitment to confront and compensate for their own biases. Adults keep in mind that they were raised and socialized in a biased environment and may unwittingly demonstrate biased attitudes."

Self-assessments are valuable when they initiate action. It may be disconcerting to discover that one is racist, but that realization should be a stimulus for action. It should not be surprising that childhood egocentrism later develops into one's own cultural ethnocentrism. But as one outgrows the former to be able to live in a more socially enriching environment, so one must outgrow the latter to experience the wealth of cultural diversity that is present on our planet.

## Reducing Ethnocentrism by Multicultural Education

Increased awareness of what it is like to be a minority in a society may help to eliminate racism. Payne asserts that racism and racist behavior are developmental aspects of personality, because the formation of personality is, among other variables, a product of our experiences. Therefore, if schools include in the curriculum topics where multicultural content is a natural part of the lesson, students will experience America through other cultural eyes. Although past events of racism must be addressed, they should not be the primary focus of an effective program. The priority, Payne insists, should be to establish multicultural education as "a force which propels us into the future." Thus, multicultural education "can be a field of inquiry contributive to an amelioration of racism in the United States today."

### Plays Enhance Cultural Awareness

The English curriculum offers an opportunity to expand the cultural awareness of students and community. Beverly Gimmestad and Edith De Chiara (1982) sought to determine the effectiveness of dramatic plays as a vehicle for the reduction of prejudice among children. Four plays, dealing with the black, Puerto Rican, Jewish, and Chinese heritage or lifestyle, were studied. The plays used in the study were *Things of the Heart: Marian Anderson's Story*, *La Morena*, *Grand Street*, and *The Dance and the Railroad*. After reading each play, the children were asked about the contents of the play. The researchers found that there were significant differences between the posttest scores on ethnic knowledge of students who read the plays and the scores of those who did not. The authors believe that their findings "are positive signs regarding the effectiveness of dramatic plays as a vehicle for prejudice reduction among elementary school children."

### Five Approaches

Studies such as the above reinforce the argument that multicultural education is an essential means for eliminating ethnocentrism or racism. Christine Sleeter and Carl Grant (1987), after an extensive review of the literature, identified five approaches to multicultural education, which "means different things to different people. The only common meaning is that it refers to changes in education that are supposed to benefit people of color."

The first approach consists of placing students of color in transitional programs to help them fit into the dominant culture. A drawback of this approach, say Sleeter and Grant, is that it fails to acquaint the dominant community with the cultures of the minorities they live with. It is essentially the responsibility of the minority student to learn about living and competing in a

white world; it fails to help whites develop awareness of racism, classism, or other cultural groups.

The second approach is to concentrate on human relations "as a way to help students of different cultural backgrounds to communicate, get along better with each other, and feel good about themselves." The emphasis is on providing nonstereotyped human relations activities, primarily at the elementary level. Although this approach is very effective on a practical level, it does not address the issues of poverty, institutional discrimination, and powerlessness.

The third approach is the use of single group studies. These are lessons, units, and courses of study about the experiences, contributions, and concerns of specific ethnic groups. Again, although it increases cultural awareness of other cultures, it does not deal with what it means to be oppressed or how oppression can be eliminated.

The fourth approach uses multicultural education for school program reform. This may involve staffing patterns, curriculum and instructional materials, or programs for language or minority students. The focus is on race, and ethnicity and social class issues are subsumed under ethnic identity issues. This approach is the most popular of those analyzed, say the authors. However, this approach seldom discusses issues that are related to the minority experience, such as the proportion of minorities enrolled in colleges or working as teachers.

The final approach is education that is socially and culturally reconstructionist in nature. It encourages students to understand and promote cultural diversity and to challenge existing social inequalities. This extends multicultural understanding to include social action against racism, sexism, and inequality in order to eliminate social problems. Sleeter and Grant believe that this approach, which is the least developed, lacks a clear statement of goals.

Sleeter and Grant conclude that all five approaches need to be more inclusive and address additional factors. Moreover, they should not rely on the "individual classroom teacher as the agent of school change" but should be schoolwide or districtwide programs. Some examples of such programs that are attempting to meet the challenge of racism and ethnocentrism are presented in the next chapter.

# Programs with a Proactive Approach to Cultural Acceptance

Within the school setting, substantial efforts have been made both to eliminate racism and to engender cultural and ethnic appreciation. This chapter highlights some of the attempts that have been made in this area. Programs reviewed include Project REACH, designed to prepare white students to live in a culturally pluralistic world, and the EQUALS program, which trains teachers to encourage minorities and female students to enroll and participate in math and computer courses. An instructional technique in which students are grouped in small teams that are balanced by race, gender, and ability to master academic material is also described. In addition, the concept of Racism Free Zones is discussed.

## Curricular and Co-Curricular Approaches

The school curriculum has been developed by professional educators largely in response to expressed community needs. In the past, because educators were predominantly white, middle-class individuals with Judeo-Christian ethics, the textbooks and curricular materials reflected their values. As a result of today's schools' greater cultural diversity and increased interest among various groups in learning about their cultures, changes have been made in the curriculum. Some communities have put pressure on their school boards to reform the curriculum, and in other communities teachers and administrators have been spurred into action by a racial incident in a school or after hearing students calling each other names or using racial slurs.

Changes are often initially introduced as learning modules in social

studies classes. The content commonly deals with American minority cultures, the prejudices they face, biases against them, and so forth. The contributions of representative members of racial groups to American history or culture may also be featured.

As David S. Martin (1985) points out, prior to the 1970s elementary social studies programs often treated foreign cultures superficially. During the late 1960s and early 1970s, a curricular reform that gained some acceptance emphasized indepth studies of non-Western cultures.

Through film and other media, programs portrayed many more aspects of foreign cultures than they had previously, including the culture's technology, belief systems, social behaviors and child-rearing practices . . . . Non-Western cultural studies present the potential for ethnocentric reactions from both teachers and students.

Although curricular efforts may be limited in scope, they can be very effective when supplemented with resources and personnel from outside the school.

It is not very difficult for educators to identify material as racially or ethnically biased and then remove it and replace it with material that is both ethnically diverse and complementary. However, this could have the unconscious effect of giving students the idea that intercultural appreciation is what you learn in Mr. Achmad's social studies course or in Mrs. Smith's English class. In order to promote cultural awareness more widely, the next step is to organize co-curricular programs that extend across subject areas.

### **Project REACH**

The Arlington School District 16, in Arlington, Washington, developed in 1982 *Project REACH: Respecting Our Ethnic and Cultural Heritage*. The primary purpose of the project is to prepare students in predominantly white school and community settings to live effectively and positively within a culturally pluralistic world. The project attempts to influence the student at two levels: information and attitudes. The REACH curriculum has been designed to reflect an accurate and adequate perspective on the experiences of black Americans, Chicanos, Asian Americans, and Native Americans in our country's past and present. Cultural exchange experiences bring students into person-to-person contact with adults and students from ethnic communities that may not be adequately represented in their own community.

The district developed this project because it felt that when schools attempt to deal with cultural diversity "the initial result is often merely a superficial addendum to a predominantly Anglo-centric curriculum. Black History Month . . . may provide an interesting break from the usual program of study, but the fundamental objectives, content, and perspective of the curriculum are not changed."

### *Human Relations Skills*

The project is divided into four phases. The first phase develops human relations skills; students learn about themselves, how to relate to others, and how to conduct group activities. The rationale for this starting point is that developing interpersonal skills is seen as necessary preparation for dealing with the issues of cultural differences and cross-cultural communication, which are stressed in the other three phases of the program. By practicing the skills in the classroom, the teacher should be able to establish an environment in which human differences can be accepted and appreciated by the students.

### *Cultural Self-Awareness*

In the second phase of cultural self-awareness, students learn that culture is something that everybody has and they learn about their own cultures. They do this by building a family tree, interviewing relatives about their ethnic origins, and creating an individual exhibit at a cultural fair. Students have the option of exploring another culture if they feel uncomfortable about doing their own. The preparation for the exhibit can demand a lot of cross-curricular time as students may be working on cultural research during social studies, designing a display or advertising posters during art class, or composing letters to parents, community agencies, or the media during English classes. If cultural performances or ethnic foods are offered at the fair, other curricular areas get involved.

### *Multicultural Awareness*

This brings students to the third phase, multicultural awareness. In this phase, the students look at America through the cultural perspective of representative ethnic groups. This is done through the four *Project REACH Ethnic Perspective Series* of booklets. Each booklet presents one of the cultural groups: Asian Americans, black Americans, Mexican Americans/Chicanos, and American Indians. The period spanned by the books is from American colonial times to the present.

As stated in the teacher's guide, "the goal of each booklet is to stimulate knowledge and understanding, not necessarily agreement." Each unit begins with a pretest to acquaint students with their level of understanding of the respective culture. Then descriptive accounts and activities are suggested for each culture. For example, one activity suggested for the American Indian culture is to have students read library books to see how Native Americans are portrayed—accurately or stereotyped. A sheet of questions guides the students in how to approach the analysis.

Study questions at the end of each chapter of the booklet test for understanding of what was presented and also give the student the perspective of an individual in that culture. For example, "If you were an Indian ordered to move immediately to a place that was harsh and cold, and you did

not have enough warm clothing or supplies, would you follow this order? What choices would you have?" A posttest concludes each ethnic unit.

### *Cross-Cultural Experiences*

The fourth phase is designed to present the students with cross-cultural experiences. This is achieved by providing students with actual contact with people who represent different ethnic and cultural communities. The REACH guide suggests a minimum of one such experience for each of the ethnic groups presented in phase three. These experiences can take the form of field trips (one or many days), student exchanges, guest speakers or performers, and cultural assemblies. It is important that the experience be authentic rather than stereotypical.

A bibliography in the *Teacher's Guide* lists library and audiovisual resources that classes may refer to for additional information.

When a school adopts the project, its personnel are trained in the approach to the program and may receive ongoing assistance from consultants. Parents are usually informed of what the school will be doing. For example, when Cal Young Middle School in Eugene was going to start the program in its seventh grade, parents were notified in the school newsletter about the program and the cultural fair that would follow. Parents were invited to a special meeting at which the individual projects that students would produce for the fair were described. Parent volunteers were also encouraged to form a committee to help plan and implement the many activities that are part of Project REACH.

### **Cultural Fair**

In phase two of Project REACH, activities culminate with a cultural fair. Even if schools do not follow the REACH program, they may still organize a cultural fair through a coordinated effort of the entire staff of a particular grade level. Some suggestions based on information provided by Project REACH and schools that have organized such fairs are provided in this section.

The first step is to realize that a cultural fair will require a great deal of effort and more work than one person can handle. Therefore it will be necessary to form several committees under a general coordinator. The coordinator acts as the leader of the team of teachers responsible for implementing the fair, coordinates classroom activities related to the fair, recruits and organizes parent committees, organizes work groups (for publicity, setting up the facility, cleanup), organizes the logistics on the day of the fair, and so forth. With the guidance of their classroom teachers, students select a project, plan what they will do, research their interest (for example, their own family heritage), and prepare an exhibit that conforms to guidelines of space and presentation.

The suggested timeline for preparation is about seven weeks from the

initial announcement to the actual fair. Students can be guided in their work by a checklist of activities for each week. For example, in the first week they take home a letter describing the fair, in the fourth week they set aside time at home or after school to do the actual project, and in the sixth week they make note cards to describe any objects or photographs they will display.

After the cultural fair at Eugene's Cal Young Middle School, the school newspaper published an article about it, including photographs of some of the exhibits. Kim Fox (1989) describes the setting and student responses:

Student projects were set up in the large gym. Nearly every 7th grader made a project about their heritage: ethnic background, family history, family hobbies, and ancestors.

During the afternoon, classes came into the gym to see the projects. In the evening, a local group of musicians . . . was there to entertain us. Here's what 2 students had to say about the fair. Andrea Blackham said, "I think it was a neat experience to learn about my family history."

Melissa Bloom said, "Since I did it on my Great-Grandmother, I found out lots of cool stuff about her."

The fair can expand in response to interest. Many schools add food stalls and entertainment. Advance publicity throughout the community can be used to invite citizens to participate. For example, in Wapato, Washington, the cultural fair of Wapato Middle School began eight years ago with 150 students and 1,100 people coming into a 600-seat auditorium to watch the show (Jeanie Senior 1989). This year the food fair attracted 1,700 people, and the performances had an audience of 2,400. The goal of the fair—to encourage not just ethnic tolerance but appreciation—is reflected in the fact that students of one ethnic group may choose to do a project about another. For example, a Hispanic girl decided to do a project on the Northwest coastal Indians because "I wanted to do something different instead of being a dancing Mexican."

Cultural fairs give students the time to think about who they are in the context of their cultural background. It also gives them the opportunity to see others around them in the context of their respective cultures. The understanding that one is an individual with certain characteristics because of culture and experience brings a realization of the value of all cultures. Fellow students can be appreciated as personalities, not as stereotypic representatives of an "alien" culture. This is an important step to accepting others as being equally entitled to the space, community, and nation in which we live.

### **Cooperative Learning**

Glen Harvey mentions the instructional technique of student-team learning developed at Johns Hopkins University, which has raised the achievement levels of students while fostering cooperation across racial and

gender lines. Students are grouped in small teams that are balanced by race, gender, and ability. These teams work together to master academic material and are rewarded according to the degree of improvement made rather than according to who gets the greatest number of answers correct. Apparently, when children work in groups (cooperative learning), not only do they learn more, but racial and ethnic barriers to friendships dissolve.

### **EQUALS Program**

The EQUALS program, which has designed math, science, and computer materials that directly involve parents in the academic education of their children, was developed to increase the number of women and minorities in math-related professions. The EQUALS program (mentioned in the November 1988 OSSC Bulletin, *Involving Parents in the Education of Their Children*) trains teachers to encourage minorities and female students to enroll and participate in math and computer courses.

### **Responding to Current Events**

Racial incidents at the school, community, and national levels can provide an opportunity for students to reflect on the meaning of racism and their response to it. At Eugene's Cal Young Middle School, teachers discussed racial incidents that had been covered by the local press. As one assignment, students were asked to write about their reactions to the incidents. One student was later invited to make his presentation to a community group. He wrote, in part,

I am here tonight representing Cal Young Middle School. The past few weeks our cultural literacy class has been discussing racism in our community . . . I feel racism is wrong and we should all pull together and try to stop it. I am asking for your support to help make Coburg a racist free community. You may notice I am wearing a rainbow on my shirt tonight. This is to signify I want a non-racist community and that all are welcome here. I would like all of you here tonight to also wear a rainbow and help support this effort to show we are a non-racist community.

The efforts at Cal Young motivated this student (and some of his classmates) to become involved in activities outside the classroom. Some Cal Young students went to another school in the area to explain what they had learned and what they were doing to eliminate racism in their school. Another group bought rainbow ribbons and designed a certificate to go with them. When they went to shopping malls to distribute the ribbons, they were given unsolicited donations that they used to purchase additional ribbons for distribution. Some students became interested in actively promoting a racism free society. They contacted Clergy and Laity Concerned to obtain further information about what they could do at the community level.

## Racism Free Zones

By far, the most proactive approach that a school can take to promote cross-cultural appreciation is to declare itself a Racism Free Zone. Students learn to be sensitive to remarks, jokes, or attitudes that are offensive to other groups and not only make efforts to avoid such, but, in addition, promote positive conceptions of other cultures. This is accomplished initially by the dedication of the building (or even a particular classroom) as a Racism Free Zone, and thereafter by reaffirmations of that status. Other activities present the cultures of the students to the school community.

The initial idea for a Racism Free Zone is attributed to Bahati Ansari, formerly on the staff of Clergy and Laity Concerned of Lane County, Oregon. She thought of it after her child reported yet another subtle incident of racism in a classroom of a district middle school. Her idea was that it would be good if there could be a place (especially school) where there was no racism, or where it would be interrupted if it was expressed, however covertly or unintentionally. Since the city of Eugene has declared itself a "Nuclear Free Zone," Bahati modified the concept to a "Racism Free Zone." With another member of CALC, she put together a brochure, and the program was introduced to the schools, a number of which have already implemented the concept to varying degrees.

Spencer Butte Middle School declared itself a Racism Free Zone on April 13, 1988. This was not a singular event, but rather one step in a continuing process. As Anna Hallgrimson, the student who acted as Mistress of Ceremony for the event, stated in her speech,

We are glad you are here on this day, April 13, 1988 to declare and recognize this school as a Racism Free Zone. There has been a long process that most of you are unaware of to make this all happen. First, we have all talked about racism in our social studies classes, language arts classes and also during Black history month and Martin Luther King Jr.'s birthday . . . [the students] . . . decided to go through with making our school a Racism Free Zone.

Representatives from each class were chosen to form a committee. This group met several times and composed the following statement, which was ratified by the student body. The statement was inscribed on a large plaque that hangs in the front lobby of the school.

### **Racism Free Zone**

We will not make statements or symbols  
indicating racial prejudice.

Freedom of speech does not extend to hurting others.

We will not judge people by racial stereotypes.

Racism will not be tolerated  
and action will be taken to ensure this.

People of every race, creed, and color  
will be treated equally  
and are welcome here.

Beneath the statement are the signatures of the students in the school who endorsed it. Jerry Henderson, principal of Spencer Butte, said that the plaque and the signatures of the students who made the first affirmation will remain as a permanent display. Each year, at a reaffirmation ceremony, a smaller plaque will be updated with the signatures of the staff and students who affirmed the statement that year.

Forrest Smith, coordinator of the school's Racism Free Zone project, explained that the stimulus for the concept was a number of events occurring over a short period. First was a presentation to the staff of the concept of a Racism Free Zone by members of CALC. Shortly thereafter, a poster of Tom Bradley, black mayor of Los Angeles, which was in a classroom, was found with "KKK" written across the face. Cecil Kribs, principal at the time, and the staff decided that the defacing of the poster should not be ignored. The incident was used as a "teachable moment" to educate students about the significance of such an action.

### Ongoing Process

The Racism Free Zone is just the beginning and a point of reference for continuing to grow in cultural awareness. In a September 28, 1988, letter to Spencer Butte students, Randy MacDonald, president of the Eugene Commission on the Rights of Minorities, wrote,

Remember always that the battle against prejudice goes on every day and you will have to continue to fight against racism even after you leave Spencer Butte. We hope that you will grow up to be ambassadors of this creed of equality wherever you go.

Students have taken this to heart. When Jessie Jackson came to Eugene in his campaign to be nominated the Democratic Party's presidential candidate, students and teachers went to hear him and received his endorsement for their Racism Free Zone. The school also had an entry in the Eugene Celebration Parade. The float, titled "Spencer Butte Middle School Racism Free Zone," consisted of students who were dressed in the traditional cultural clothing of many nations and ethnic groups. At this year's rededication of Spencer Butte as a Racism Free Zone, seventh-grade student Teha Shukralla made the following comments:

Like many of you, I have a lot of different colors in my family rainbow. I'm Scots, Danish, English, Arab and Irani . . . Today there are a lot of different cultures represented at Spencer Butte, but these differences don't really matter. No one in this school has any right to put down or make racial remarks to anyone because of religion, background or color. Everyone in this school has a right to be respected.

Similarly, eighth-grade student Barbara Grimes stated:

It makes me feel terrific to walk down the halls of Spencer Butte, and see students of various religion, color and sex, together as friends.

But it scare me to hear racist remarks on television, in the movies, even over the radio. How can so many people hear these remarks, yet so few stand up and fight against them?

The students of this Racism Free Zone want to share their convictions with others, and since the dedication, they have had several opportunities to do so. Members of the school have been interviewed on radio and television and by board members of the district and a writer from a state newspaper. The school was also invited to present the plan to the school board.

### Positive Outcomes

Smith sees this program as valuable because "it recognizes the problem of racism and prejudice in a school that doesn't really have a lot in the first place." When students grow up in communities where there are not many minorities represented, it is important for them to learn about these other cultures and be concerned with the problems they face. The indications are that this is precisely what is happening for the students at Spencer Butte Middle School.

There has been "a much greater awareness of racial remarks and more questioning among one another about whether remarks made by fellow students are racially derogatory," says Principal Henderson. On one occasion, he said, a student in the cafeteria was telling racial jokes that he had heard at home. Within minutes, his classmates reported this to the principal. When asked by the principal, the student didn't deny it. He said he had not thought about it as wrong until other students had told him that the jokes were racist and that he was being racist by telling them. The student acknowledged to the principal that he really should not be telling jokes that were racist and said he would be more conscientious in the future. This is far different from the past, when a student might have denied that his or her speech or actions were racist.

Since the program began, minority students have come to feel more accepted and have experienced fewer name-calling incidents. They are also more apt to let others know when comments made to them are unacceptable. One black girl told a teacher that the proclamation of the Racism Free Zone really made her "feel good because before I always felt a certain inferiority, but that doesn't exist any more." Similar positive statements were made by other minority students.

Another Eugene school is in the process of establishing a Racism Free Zone. At Adams Elementary and Traditional Alternative Schools, the Racism Free Zone Committee researched curriculum and developed a support packet that contains suggested lesson plans and sources of materials teachers could use in their classes to present ideas about racial acceptance. They see this as an initial step in the process of declaring the school or at least areas in it a Racism Free Zone. This cooperative effort has generated considerable excitement and interest.

## Developing a Plan of Action

Merely tolerating ethnic, racial, or religious differences is no longer an adequate goal for schools wishing to promote constructive intergroup dynamics. The more positive or proactive attitudes of acceptance and appreciation must replace passive or reactive attitudes of "letting them be" or developing strategies to deal with provocative incidents. A statement by Dapo Sobomehin, president of the Oregon Multicultural Education Association, sets the tone for what must be done: "The root of self-respect for both minority and majority children grows in the soil of multicultural education."

### Developing Ethnic Sensitivity

Students who are in culturally aware environments do develop an understanding of and appreciation for differences. It is not necessary, however, that a school have a coordinated program to achieve this goal. Even individual teachers working in the social studies subject area can use a number of techniques that may help to reduce ethnocentrism. Martin suggests the following:

- Provide opportunities for children to discuss openly why they react positively or negatively toward a particular cultural group.
- Encourage children to express ways in which their culture may appear strange or bizarre to foreigners.
- Discuss superordinate ways in which all human groups are similar despite specific differences.
- Teach children about the processes by which humans develop stereotypes, and have them identify ways in which they have seen themselves follow those processes.
- Point out nonstereotypic behaviors of groups being studied.
- Teach about the positive contributions to human life by groups toward whom ethnocentrism has been expressed.

- Teach students that wide variations of behavior exist within any culture; thus stereotyping is bound to be false.
- Help students to create, explore, and analyze synthetic or model cultures in order to develop the cognitive tools needed to examine and understand other real cultures.

## **Organizing a Program**

Ethical and altruistic motives may inspire individuals in a school or a district to take positive action to promote multicultural education both as an end in itself and as a means of eliminating racism in their environment. In some schools the individual may have administrative and collegial support for such an idea. In the Eugene School District, Superintendent Nichols' letter to students quoted in chapter 1 continues with the appeal to students to help eradicate racism:

I believe there are things you could do to help with this problem. Even though adults work hard to prevent this sort of thing from happening . . . couldn't you help to create a climate in your school where everybody is accepted and nobody is picked on because they are not white, or poor, or weaker? I think you could, and I challenge you to do it.

Please write me a letter if you are willing to help, and be sure you tell me where I can contact you.

With such encouragement from the administration, students and staff may wish to develop a program but not know how to begin.

The Racism Free Zone Committee at Adams Elementary and Traditional Alternative Schools, as well as Forrest Smith, coordinator of the Racism Free Zone at Spencer Butte Middle School, agree that a good way to start is to have an "outside resource person" come into the school and make a presentation to staff and administrators about what the school could do to promote cultural awareness. It is necessary to have a "critical mass of staff" who will enthusiastically promote the program. This may involve talking with some colleagues who may not oppose the idea but may initially be disinclined to support it. The third step, according to the Adams committee, is to increase the awareness of staff already involved in similar projects of their own at the classroom level and get their support.

### **The Eugene Racial Justice Survey Report**

Other steps schools can take to confront racism can be gleaned from a recent report prepared for the Eugene School District. In February 1987, a group of parents and community members expressed concerns to the district's board of education about racial harassment and discrimination incidents in the district's schools. As a result of this meeting, a committee of approxi-

mately thirty-five community members, parents, and school district personnel was formed to study the problem and recommend solutions. To facilitate defining the problem more specifically, this group, the Racial Justice Task Force, decided that a survey of community members, students, staff, and administrators should be conducted. Because of the need for objectivity, the Task Force asked the Northwest Regional Educational Laboratory (NWREL), an independent research organization, to conduct the survey. NWREL interviewed 238 respondents from the categories mentioned above and recently released the *Racial Justice Survey Final Report*, which describes how the study was conducted and what it found (Savard and Aragon 1989).

While the report concluded that Eugene School District personnel generally "place a high value on dealing with racial incidents promptly and decisively," it also offered several recommendations to the board. Among these recommendations were the following:

- Immediately formalize an improvement program that includes: 1.) training related to school and district policy, 2.) standardizing procedures for handling race- and ethnic-related incidents, 3.) Liaison with the city and other government agencies and organizations in dealing with racial and ethnic problems, especially with the police, 4.) coordination with the multicultural education effort, 5.) assisting the superintendent and the human resources on matters of minority hiring and other personnel matters, and 6.) developing short- and long-range goals and action plans for accomplishing them.
- Create a position to provide leadership and coordination of all race- and ethnic-related district matters.
- Monitor and document incidents using a *common* policy and set of procedures. Insist upon consistent application of a strong anti-racist policy that provides for complete reporting and follow-up of all racial incidents.
- Make the curriculum and instructional program the cornerstone of all anti-racist efforts. A multicultural perspective should be infused into all curricular offerings and exhibited in instructional strategies.

### **CALC's Ten-Step Process for Establishing a Racism Free Zone**

For those schools or districts interested in establishing a Racism Free Zone, Eugene's Clergy and Laity Concerned suggests a ten-step process that can be modified to establish other types of cultural awareness programs. The steps contained in CALC's pamphlet, *Racism Free Zone*, are outlined below.

1. You invite the CALC Racism Free Zone (RFZ) team to provide your entire staff with an overview of the RFZ project.
2. A clear commitment by the full staff is a prerequisite for a schoolwide RFZ project. (Some schools may want to pilot the

RFZ project in selected classrooms if the entire staff is not ready to embrace the project).

3. An inservice workshop on cultural awareness for teachers, classified staff, counselors, administrators, and parent volunteers is an essential component of the RFZ project.
4. The RFZ project is explained to the students' families in a school newsletter or special mailing, and parents are asked for their cooperation.
5. In each classroom, the students receive information and talk about racism, and how they can take responsibility to overcome it. Empathy exercises give all students some points of contact with the experience of exclusion.
6. Each class formulates its own Racism Free Zone declaration. This is the beginning of a process, not something that, once accomplished, can be put aside.
7. Each class selects a delegate or delegates to work with representatives of other classes on a schoolwide Racism Free Zone declaration. This declaration is taken back to the classes for approval.
8. The school holds a ceremony to inaugurate the RFZ project.
9. The RFZ approach is incorporated in the life and curriculum of the school.
10. RFZ commitment is renewed annually, and people new to the school are helped to understand the concept.

The final point is vital. New teachers and students enter the schools each year. Over a period of years very few of the original core of "prime movers" of the multicultural program or the Racism Free Zone may remain. Without a periodic renewal, there is always the possibility of a program losing its impact and being thought of as expendable. That would be a tragedy because that same perception is why the multicultural awareness program was introduced in the first place. As Guadalupe Quinn of CALC says, "It is precisely when people say there are no racial problems in a school that you know that there is a problem." Moreover, Forrest Smith notes that "as a community we have seen some slippage in some of the gains made in the '60s and '70s, and the return of racial incidents across the country." This recent deterioration brings out the fact, Smith says, that as new generations of students come into the schools "not knowing anything about civil rights movements and legislation, how quickly those gains go away if we do not continue to teach about it." Consequently, many schools are renewing their efforts to keep students aware of what gains have been made and the importance of creating and maintaining a racism free society.

### Keeping Informed

Not all school districts are large enough to have an office that can

maintain materials and provide seminars or training programs to keep educators informed of what they can do to promote multicultural education. However, educators, as well as other community members, can take advantage of community resources. In this Bulletin, Clergy and Laity Concerned (CALC), has been mentioned as a source of information. The organization also sponsors workshops and will provide resource people to go to schools to make presentations. A recent workshop was conducted on April 29 and 30 in Eugene, Oregon, on the topic of Examining Racism and Developing Cultural Awareness. CALC has held similar workshops in other cities. The group's bimonthly magazine, *CALC REPORT*, contains articles relating to issues of multicultural awareness, peace, and justice. It also includes character sketches of people involved in cultural issues.

Other resources specific to local areas can be located and asked to provide information or assistance in preventing discrimination. Taking the Eugene, Oregon, community as an example, there are a number of sources of information and ideas.

- The Council for Minority Education at the University of Oregon presents lunch hour workshops. Two topics presented in February 1989 were "Cultural Similarities and Differences" and "Discrimination Issues."
- The Baha'i group has set up a CARE project (Citizens Against Racism Everywhere) that distributes rainbow colored ribbons as a symbol of opposition at the grassroots level to racism in the community, and of support for racial justice and equality.
- The rainbow ribbon is the idea of Linda F. Erz, a local citizen who had been an educator in the Eugene School District for fifteen years. A newspaper headline about a racial incident prompted her to write an open letter to Lane County educators and local citizens in which she suggested displaying rainbow colored ribbons on car antennas as symbols of racial harmony. In addition, she made suggestions for positive action that schools, community agencies, and individuals could take to promote the appreciation of all cultures and races.

In all communities, churches can also be influential in promoting cultural appreciation and eliminating prejudice or racism.

### **Harvard's Institute on Multicultural Education**

For educators who would like an academic atmosphere in which to learn how multicultural education can become an integral component of education, the Harvard Graduate School of Education conducts a one-week Institute on Multicultural Education. This year's institute, on July 24-28, will explore various educational topics, such as multicultural strategies for classrooms; the pedagogy of multicultural education; and maximizing resources to foster multiculturalism. The institute, designed for experienced

elementary and secondary teachers and administrators, assumes that participants already have a concern for the topic and are eager to become more effective advocates for multicultural education in their schools. Further information can be obtained from the institute (see address in Appendix).

### **Coalition Against Harrassment**

The Northwest Coalition Against Malicious Harassment, Inc. is a regional corporation established to assist communities, groups, or individuals in establishing effective peaceful means to eliminate acts of harassment. It does this through various activities, including assisting local communities to develop strategies to combat racial and religious hatred, and providing education on the broad topic of prejudice and bias. Membership is open to organizations or individuals in, but not limited to, the Northwest. The coalition conducts an annual conference and workshops designed to accomplish the purposes and policies of the organization. Further information can be obtained from the coalition at the address listed in the Appendix.

### **Workshop on Multicultural Education**

Larger school districts that conduct workshops or conferences for their personnel will usually welcome educators from other districts if places are available. An example is the workshop on multicultural education conducted by the Multicultural Education Council in Eugene. This was offered as a thirty-hour course (with an option for three units of University of Oregon graduate credit) from January 12 to March 15. The course was developed by the Washington Education Association and Northwest Regional Educational Laboratory. Topics included teacher, classroom, and multicultural education; global education; and intercultural communications. Information about council activities is available by writing to the address in the Appendix.

# Conclusion

The issue of desegregation in schools should have ended in 1954. But attitudes and cultural ignorance are not easily eliminated by legal decision. And although races may come together in the classroom or in the halls of the nation's schools, this is not an indication that there is harmony, acceptance of others, or an appreciation of cultures other than one's own. The harsh reality is that incidents of racism are on the rise in many communities and schools throughout this country. Evidence presented in the preceding pages suggests that the attitudes of students toward other cultures *can* be influenced by what they experience in school. Even though some students' families may be racist or practice discrimination, in the school environment it should be very evident that all races and cultures are valued equally and that they are treated with mutual respect.

This Bulletin has presented some background on the cultural situation as it exists in schools and has provided some examples of how schools are presently trying to combat racism through multicultural education. The results of these programs include greater understanding and awareness among students. Administrators, teachers, and students, working with community resources, have been able to accomplish this understanding through innovative curricular programs and other activities. But it is largely through the commitment of a nucleus of dedicated personnel that these programs have succeeded. Their success bodes well for schools prepared to enter the twenty-first century, when it is predicted that half of the student population in the United States will be nonwhite. The acceptance of and appreciation for other cultures will enable the nation to more creatively interact with other nations and their citizens.

Martha Harris, Eugene School District's elementary curriculum coordinator, told Jeff Wright (1988) that some people become alarmed when there is talk of global and multicultural education. They fear that this emphasis will undermine appreciation for our nation's heritage, or promote a one-world government. But as Harris states, "if you look at the shrinking of the world and the interdependence of countries, it makes no sense to be isolationist. The only responsible answer is to learn to live with" the new world reality.

America should be in a preeminent position to benefit from an indepth knowledge of the world's cultures. After all, it has had most of them within its borders for at least a generation. Unfortunately, because of a mono-ethnic idea of what constituted good education, it hasn't utilized this valuable resource. The result has been school systems that were historically uncomfortable with racial differences and that only in the last two decades began to face the reality of multicultural societies within their walls. Programs that schools can adopt to achieve racial and cultural harmony and to confront racism are presently available. Whether these are followed and their benefits realized by the nation's students will depend largely on how dedicated today's educators are to making the following statement, written more than two-hundred years ago, a reality rather than a dream: "We hold these truths to be self-evident, that all men [and women] . . . are created equal, that they are endowed by their Creator with certain unalienable Rights."

# Appendix

## Resource Agencies

Anti-Defamation League of B'Nai Brith  
823 United Nations Plaza  
New York, NY 10017

Center for National Origin, Race, and Sex Equity  
Northwest Regional Educational Laboratory  
101 SW Main St., Suite 500  
Portland, OR 97204  
(503) 275-9500

C.A.R.E. (Citizens Against Racism Everywhere)  
Baha'i Faith  
1458 Alder  
Eugene, OR 97403  
(503) 689-7883

Clergy and Laity Concerned of Lane County, Inc.  
372 W. 10th  
Eugene, OR 97401  
(503) 485-1755

Community Relations Service  
U.S. Justice Department  
5550 Friendship Boulevard, Suite 330  
Chevy Chase, MD 20815

Council on Interracial Books for Children  
1841 Broadway  
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Harvard Graduate School of Education  
Cambridge, MA 02038

Minority Affairs Committee  
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Multicultural Education Council  
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Northwest Coalition Against  
Malicious Harassment, Inc.  
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Coeur d'Alene, ID 83814  
(208) 765-3932

Project REACH  
Arlington School District 16  
Arlington, WA 98223  
(206) 435-9770

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# Interviews

Jerry Henderson, Principal, Spencer Butte Middle School, Eugene, Oregon.  
Interview March 13, 1989.

Dianne Kale, Coordinator of Intergroup Relations, The Council for Minority  
Education, University of Oregon, Eugene, Oregon. Telephone interview  
March 16, 1989.

Ruth Koenig, Community Education Coordinator, Cal Young Middle School,  
Eugene, Oregon. Interview March 17, 1989.

Nick Maskal, Principal, Adams Elementary and Traditional Alternative Schools,  
Eugene, Oregon. Interview March 17, 1989.

Guadalupe Quinn, Racial Justice Program Person, Clergy and Laity Concerned of  
Lane County, Inc, Eugene, Oregon. Interview March 20, 1989.

Racism Free Zone Committee of Adams Elementary and Traditional Alternative  
Schools, Eugene, Oregon (Members: Sheryl Aydelott, Susan Ventura, Twila  
Lorange, Donna Taylor, Jim Petit, Dana Marks, John Newsom, Nick  
Maskal). Interview March 17, 1989.

Forrest Smith, Teacher and Coordinator of Racism Free Zone, Spencer Butte  
Middle School, Eugene, Oregon. Interview March 13, 1989.

Anselmo Villanueva, Teacher on Special Assignment, Multicultural Education,  
Dunn Center, Eugene, Oregon. Interview March 27, 1989.

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